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the $\frac{m+x}{n}$ part of A, where x is any positive quantity, the condition that Pareto describes will be fulfilled—population will increase in geometrical progression, subsistence in arithmetical progression, the average income of the individual will, for a time, increase.

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The History of Mankind. By Professor FRIEDRICH RATZEL. Translated from the second German edition by A. J. BUTLER, M. A. With introduction by E. B. TYLOR, D. C. L., F. R. S. With colored plates, maps and illustrations. Vol. I. Pp. xxiv, 486. Price, \$4.00. London and New York: The Macmillan Company, 1896.

Under this somewhat strange title Professor Ratzel's justly celebrated "*Völkerkunde*" is now appearing in a handsome English edition, on the whole admirably translated by Mr. A. J. Butler.

In introducing Professor Ratzel to his English-speaking public, Professor Tylor first calls our attention to the excellent illustrations so carefully collected by the author, and then taking the facts of savage life therein depicted as his text, he urges upon us the "habit of constant recourse to actual objects" as of "inestimable use to us in the more abstract investigation of ideas," a salutary lesson, indeed, to those who are too prone to rely on legal symbols and the incidence of terms to support their sociological theories.

Professor Ratzel's greatest service to the science of anthropology (taken in its broadest sense) seems to me to consist in laying a broad geographical foundation for the subsequent study of ethnography and sociology. It is in the "*Völkerkunde*" that the good results of this method are most manifest, for this is the basic plan of the work. At the very outset of the present volume the author says: "We shall therefore bestow a thorough consideration upon the external surroundings of the various races, and endeavor *pari passu* to trace the historical development of the circumstances in which we find them to-day. The geographical conceptions of their surroundings, and the historical consideration of their development, will thus go hand in hand. It is only from a combination of the two that a just estimate can be formed."

The geography of the Pacific islands forms the basis of the present volume, and its ethnographic conclusions concerning them seem to me to be well founded and of great importance. Race classifications are, indeed, difficult and, except in broad divisions, perhaps impossible. Taking his theoretical stand on the unity of the human race, Professor Ratzel, however, recognizes the broad ethnographic dis-

inction between "the Whites and Mongoloids in the northern hemisphere and the Negroes in the southern." The ethnographic task of the second book of "The History of Mankind," is to account geographically for the presence of the Mongoloids throughout the Pacific islands and in America; and to explain the infusion of the Negro stock among the races of Oceania. Presuming, as alone is possible, a continental origin for these islanders, adequate proof of the sufficiency of the early art of navigation among these primitive peoples had thus to be forthcoming before the hypothesis of a pre-historic easterly dispersion of the Mongoloids and Negroids could be established. The task is begun in the present volume, and, to my mind, the peopling of the Pacific islands, at least, is adequately explained on the above hypothesis. The chain of geographic and ethnographic connections between northeast Asia and northwest America is also clearly outlined, but the further question as to the possibility of an early dispersion toward the southeast as well, from Samoa, by way of Easter Island, to Peru, is left for future discussion in a succeeding volume.

A fair beginning is also made by Professor Ratzel in his introductory book, toward an explanation of sociological phenomena from the standpoint of the geographical environment. Geographical conditions are there rightly taken as the key to the primary problems of social evolution, and the matter of hoarding is also given its due place in the general development of civilization. In the descriptive portions of this volume, the particular environment is in each case accurately and thoroughly described before any attempt is made to depict the character and social status of the people; and the distribution of the natural food supply over the Pacific islands is likewise carefully presented, both on the map (p. 144) and throughout the text. Though the general proposition is thus constantly kept in view, there is yet no consistent attempt to trace each sociological phenomenon down to its geographic roots. On the contrary, the author again and again contents himself with the enumeration of purely secondary causes (which are themselves but the effects of previous natural phenomena) to explain a long series of social results. Thus, in the first place, the original search for food is by no means given the prominence that should be accorded it in accounting for the dispersion and constant moving from island to island of the natural races of the Pacific. It is also of but little avail to trace the practice of cannibalism and head hunting to religious origins, when the very religious conceptions of these people were themselves but the effects of prior natural causes; and especially in this case where the lack of suitable butcher's meat in these islands would seem at least

to suggest an adequate cause of the whole range of phenomena. Nor can the practice of earth eating be referred primarily to the supposed pleasure to be derived therefrom, any more than can our own custom of taking black coffee after a heavy meal. In both cases the physiological process of food digestion has only to be taken into account in order to make both gastronomic habits at once intelligible.

In this connection an instructive comparison might be made between Professor Ratzel's description of the social life of the Austrians, and Mr. E. J. Payne's chapters on the ancient Peruvians in his "History of the New World, Called America." Professor Ratzel's account, on the one hand, consists of two totally disconnected halves, one a geographical and the other an ethnographical description—and little attempt is here made to trace the laws of cause and effect between the two. Mr. Payne, on the other hand, first describes the natural food supply of the Andes region, and then, with infinite care, follows out the political, economic and religious life of the Peruvians as the necessary effects of their peculiar environment.

Not only does food-supply itself have a natural and necessary effect upon the life of the people, but the control of the food-surplus likewise leads to important sociological results, and from a somewhat superficial examination of the question I should be inclined to think that the widespread custom of *taboo* could be explained better along these lines than by referring it, as Professor Ratzel does, to religious causes. Nor does it seem sufficient to refer the origin of clothes in a general way to the desire for ornamentation, for in each case the desire for ornamentation had, as Edward Westermarck has clearly shown, an ulterior design, and should properly be traced still further back to the instincts of sexual selection.

Finally, by way of criticism, Professor Ratzel's classification of the religions of men (p. 61) seems to me unsatisfactory from a sociological point of view, and, indeed, as far as I am able to see, little use has been made by the author of this classification in his subsequent disjointed descriptions of the religions of the Pacific islanders. Major Powell's classification of the religions of savages into *hecastotheism*, *zoötheism* and *physisitheism*, and Mr. Payne's theory of the economic bases of barbarous religions are certainly more scientific, and if applied to Professor Ratzel's material would, I think, afford better results than those presented in this volume.

In laying the foundations of a new science the materials must first be collected and sorted before the courses can be laid. This preliminary work has been done most thoroughly by Professor Ratzel and besides this, what seem to me correct ethnographical lines have been marked off in this volume on their proper geographic bases. Before

going further in erecting the framework of the history of mankind, a more adequate sociological hypothesis is necessary, in order that what is built up may not have to be torn down again. The fact of such a history being attempted on a geographic basis is a long step in the right direction and Professor Ratzel deserves the greatest credit for its inception. It is to be hoped that the translation of the succeeding portions of Professor Ratzel's great work will not be long delayed.

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Lectures on Justice, Police, Revenue and Arms. Delivered in the University of Glasgow by ADAM SMITH. Reported by a student in 1763, and edited, with an Introduction and Notes, by EDWIN CANNAN. Pp. 332. Price, \$3.50. New York: The Macmillan Co., 1896.

As professor of moral philosophy at Glasgow, from 1752 to 1763, Adam Smith delivered lectures upon four parts of that subject. John Millar, the author of the "Historical View of the English Government," seems to have heard all four courses, and he reports that

The first contained Natural Theology. . . . The second comprehended Ethics, strictly so called, and consisted chiefly of the doctrines which he afterwards published in his "Theory of Moral Sentiments." In the third part he treated at more length of that branch of morality which relates to *justice*. . . . This important branch of his labors he also intended to give to the public; but this intention, which was mentioned in the conclusion of the "Theory of Moral Sentiments," he did not live to fulfill. In the last part of his lectures he examined those political regulations which are founded not upon the principle of justice, but upon that of expediency, and which are calculated to increase the riches, the power and the prosperity of a state. Under this view he considered the political institutions relating to commerce, to finances, to ecclesiastical and military establishments. What he delivered on these subjects contained the substance of the work he afterwards published under the title of "An Inquiry into the Nature and Causes of the Wealth of Nations."

Adam Smith's promise, to which Millar alludes, occurs in the first edition of the "Theory of Moral Sentiments," (1759) in these words:

I shall in another discourse endeavor to give an account of the general practices of law and government, and of the different revolutions they have undergone in the different ages and periods of society, not only in what concerns justice, but in what concerns police, revenue and arms, and whatever else is the object of law.

In 1790, the year of his death, he revised the "Theory of Moral Sentiments," and in the preface to the revised edition he says:

In the "Inquiry Concerning the Nature and Causes of the Wealth of Nations," I have partly executed this promise, at least so far as concerns police, revenue and arms. What remains, the theory of jurisprudence, which I have long projected, I have hitherto been hindered from executing by the same occupations which till now prevented me from revising the present work.